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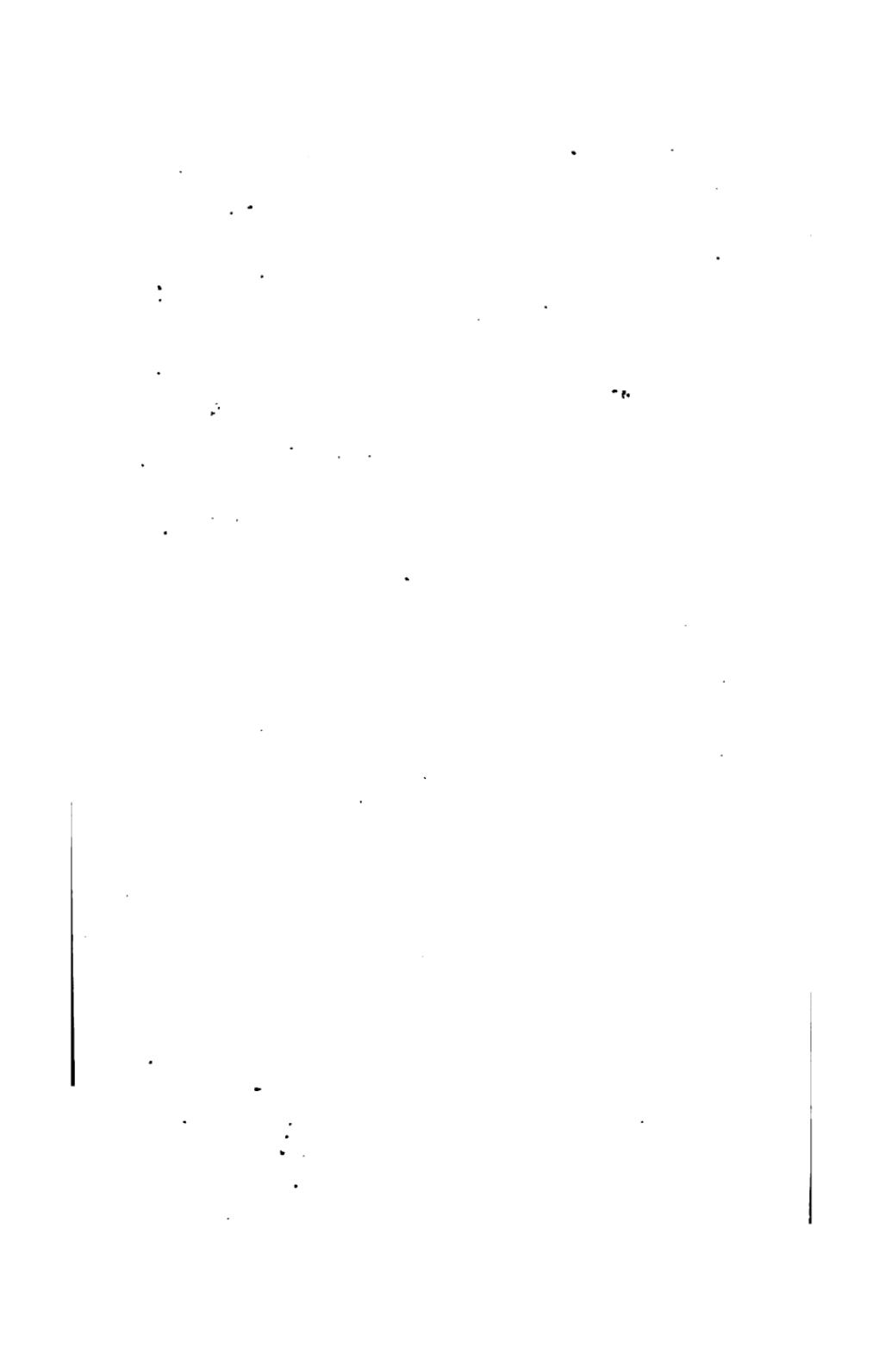
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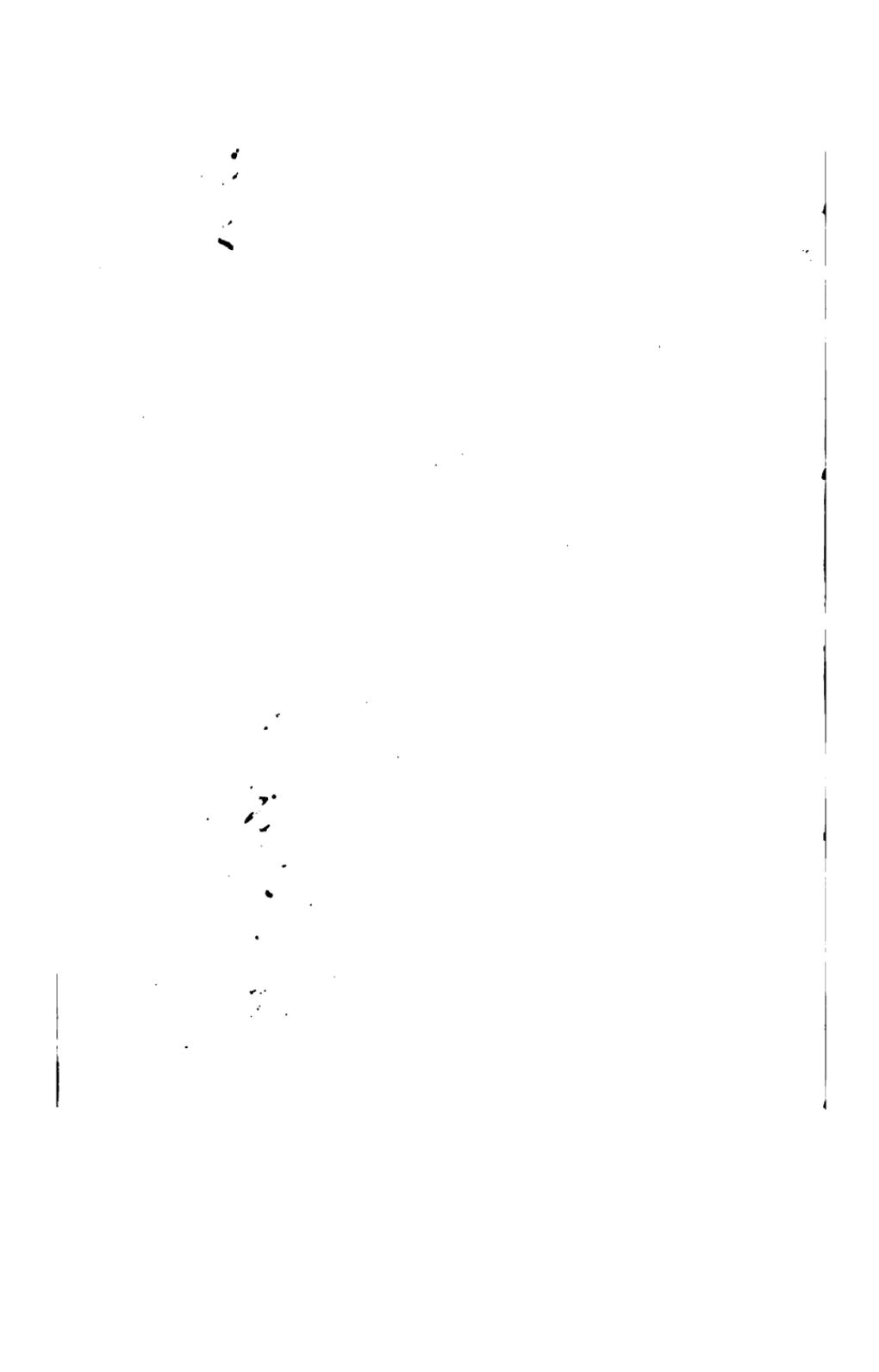
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ST. JOHN VI,
A KEY
TO
ANTI-TRANSUBSTANTIATION,
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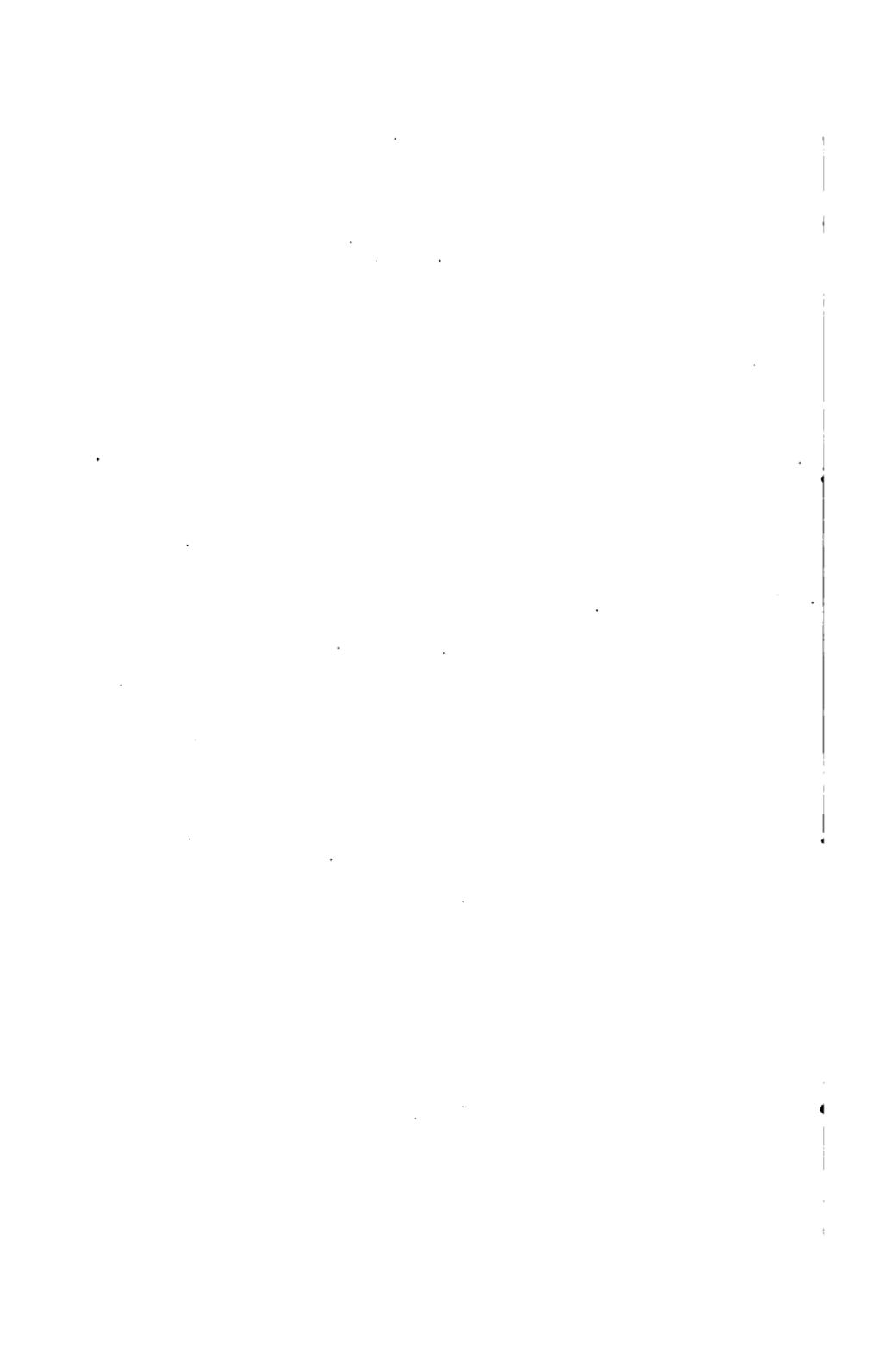
ST. JOHN, VI,
A KEY
TO THE
ANTI-TRANSUBSTANTIATION
VIEW OF THE WORDS USED AT
THE INSTITUTION OF THE LORD'S SUPPER.

WITH REMARKS ON THE WORDS
ALTAR AND PRIEST,
AND ON
REVELATION, i. 4, 5.

BY A CLERGYMAN.

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ANTI-TRANSUBSTANTIATION.

It has been contended that the figurative language used in the words of our Lord in the Sixth chapter of St. John ceases in the latter part of that chapter. Cardinal Wiseman allowed that up to a certain part of it the discourse was figurative, but he argued that at length the figurative style terminated. He adroitly compared this view with that which Protestant-Catholics have used in regard to the destruction of Jerusalem and to the end of the world, as described in St. Matthew, xxiv. He remarked that they were not agreed as to where the former terminates and the latter begins; and he took occasion therefrom to say that he was justified in stating that the same reasoning may apply to this discourse of our Lord as to the figurative and

the literal. We will consider, therefore, whether there is any necessity or propriety in making this distinction in the chapter before us.

The argument for a literal acceptation towards the end of this discourse is founded on the employment of the strong words in themselves, and on the offence or stumbling-block which they occasioned to the hearers, and which caused many of the disciples to walk back and go no more with Jesus. What could be the motive, it is asked, for the kind and merciful Saviour in surprising and alienating these disciples by using figures of speech when direct natural language would have better answered the purpose of instruction, without producing irritation and secession ?

Now we must notice that our Lord's general method of teaching was by stating spiritual truths in such a manner as to cause astonishment and expostulation. 'Destroy this temple,' said Jesus, 'and in three days I will raise it up.' The Jews wondered, and said, 'Forty and six years was this temple in building, and wilt Thou rear it up in three days?' 'But He spake,' says St. John, 'of the temple of His body :' ii. 19. Nicodemus, on hearing of the new birth, asked, 'How can a man be born when he is old ? Can

he enter the second time into his mother's womb, and be born?' iii. 4. The Samaritan woman at the well, having heard our Lord speak of the living water, observed, 'Sir, Thou hast nothing to draw with, and the well is deep, whence then hast Thou that living water?' iv. 11. And, in iv. 31, we read, 'His disciples prayed Him, saying, Master, eat. But He said to them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith to them, My meat is to do the will of Him who sent Me.' The disciples again misunderstood our Lord as to the sleep of Lazarus, and said, 'Lord, if he sleep, he shall do well. Howbeit,' says St. John, 'Jesus spake of his death, but they thought that He had spoken of taking rest in sleep:' xi. 13. Now in all these cases our Lord could have used plain, direct language, but He judged otherwise; as also in the following: The Jews were highly incensed at the words, 'If a man keep My saying, he shall never see death,' for they said, 'Now we know that Thou hast a devil: Abraham is dead, and the prophets: art Thou greater than our father Abraham, who is dead, and the prophets? Whom makest Thou Thyself?' After further dis-

cussion they took up stones to cast at Him : viii. 51-59. Once more, after Christ had said that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, His disciples were exceedingly amazed, saying, 'Who then can be saved ?' Matt. xix. 25. This, then, was the system persistently adopted by our Lord, and it must be wrong to object to it, for 'Blessed is he,' He says, 'whosoever shall not be offended in Me.'

In St. John, vi., we find this figurative mode of expression employed, and in a more protracted manner. The people had followed Jesus for the loaves which they had eaten, as He Himself had declared : ver. 26. He bids them labour for the meat which endureth unto everlasting life. They ask Him the way to do this, and He answers plainly that it was by *believing* on Him : ver. 29. They call for a sign to justify their *believing* on Him : 'What doest Thou work ? Our fathers did eat *manna*, as it is written, He gave them bread from heaven to eat : ' ver. 31. Jesus answered that it was not Moses who 'gave you that bread from heaven, but My Father giveth you the true bread from heaven : for the bread of God is He who cometh down from heaven and giveth life

unto the world : ' ver. 33. ' Evermore give us this bread,' they said in a manner corresponding with what was said by the Samaritan woman. ' I am that bread of life,' said Jesus; ' he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.' Agreeably was this last to what we read in vii. 37, ' Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.' ' But this spake He,' says St. John, ' of the Spirit which they that believe on Him should receive.' Now all this is figurative and spiritual language. This is maintained down to verse 40, where the Jews murmured at being taught that Jesus was the bread which came down from heaven, and they asked, ' Is not this Jesus, the son of Joseph, whose father and mother we know : how is it He saith, I came down from heaven ? ' ver. 42. Jesus bids them not to murmur. He insists on what He had said before, telling them that He who believeth on Him hath everlasting life, ver. 47 ; that their fathers did eat manna, but were dead : that the bread which cometh down from heaven is such that a man may eat thereof and not die : ver. 50. ' I am the

living bread,' He adds, 'which came down from heaven: if any man eat of this bread he shall live for ever:' ver. 51. Mr. Scott says well, 'It is not wonderful that this discourse should astonish our Lord's audience; for, though instruction had frequently been spoken of as the food of the soul, yet no prophet had spoken of himself as the Bread of Life, and Jesus evidently assumed to Himself more than Moses or any other had done.'

This first part, then, of this chapter, be it observed, is highly figurative. Why, therefore, should not the other part of it be highly figurative also? *This should be borne in mind as we proceed in it;* for thus far, at least, all Christians seem to be agreed that the words *bread* and *bread of life* are metaphorical. Jesus now extends this mode of speaking. The bread which formerly came down from heaven was *substantially* manna: the bread which had now come down from heaven was *substantially* 'the man Christ Jesus,' and, as man, a true real man, had *flesh and blood*. 'The Word became *man*,' says St. John, i. 14; and 'a spirit,' said Jesus, 'hath not *flesh and bones* as ye see Me have:' Luke, xxiv. 39. Hence, as the one substance is used figuratively, so may the other be;

and therefore our Lord pursues this figurative manner in that other. The whole of verse 51 is this: ‘If any man eat of *this bread* he shall live for ever: and *the bread* that I will give is My *flesh*, which I will give for the life of the world.’ ‘We are brought to this higher level,’ says Mr. Hebert, ‘viz., that the *bread* and the *body* (His *flesh*) is the same; for that He is the antitype both of the manna and of the paschal lamb; so that figuratively He is both *bread* and *flesh*, and so that in feeding on Him we may enjoy the real meaning of both these figures.’ Moreover, it is remarked by Mr. Barnes, that ‘in the language which our Lord used, the transition from *bread* to His *flesh* would appear more easy than it does in our language: the same word which in Hebrew means *bread*, in the Syriac and Arabic means *flesh*.’ Mr. Hebert observes again: ‘If Christ speaks of Himself as about to be given to be eaten by His disciples both as *bread* and *flesh*, He cannot mean His words to be taken in either case literally and substantially. He cannot be speaking of literal *bread* to be eaten by them, nor of literal *flesh* to be eaten by them. For if Christ be literally *bread*, He cannot be literally *flesh*: and, if He be literally *flesh*, He cannot be literally

bread. When He speaks of Himself as *both*, the inference arises that He is not literally *both*, He is not literally *either*, but is both *bread* and *flesh*, manna and a paschal lamb, in a figure only.' And again and strongly: 'Most strange and monstrous it is to take Christ's flesh here for literal flesh to be literally eaten, when we do not take the bread or the manna for literal bread and literal manna to be literally received.' And Mr. Wheeler strongly: '*Flesh* is not *bread*, and *bread* is not *flesh*: so that, taking His words literally, His saying was contradictory.'

But now the Jews strove amongst themselves, and asked, 'How can this man give us (His) flesh to eat?' ver. 52. 'But Jesus,' says Dr. Clarke, 'knowing how unreasonable His hearers were, did not think fit to explain Himself more particularly at this time, but persevering in the *same figurative* way of expressing Himself, repeated and affirmed more earnestly what He had asserted before.' Mr. Burkitt has it thus: 'Carnal persons put a carnal sense on Christ's spiritual words, and so occasion their own stumbling. Notwithstanding, He does not alter His words, but presses more and more the necessity of feeding on Him (by faith) in order to eternal life.' And ver. 10,—to

keep up the figure still more,—as the human body has not only flesh but blood, so Jesus says to the Jews, ‘Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you:’ ver. 53. And this does but carry on the *figurative* language of this discourse. ‘This saying, Except ye eat, seems,’ says St. Augustine (*De Doctrin. Christ.* iii. 16), ‘to command a wicked thing: it is, therefore, a *figure*, enjoining to communicate, and profitably to remember that His body was crucified for us.’

Our Lord still proceeds: ‘Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat *truly*,* and My blood is drink *truly*,’ ver. 54, 55. We must dwell awhile on this last word. The flesh and blood are not the less *true*, because they are figurative. Christ is the *true bread* (ver. 32, 33, of *this very chapter*), though figuratively: and Christ’s flesh and blood are *true meat and drink*, though figuratively. So Christ is the *true vine*, xv. 1. The Baptist was a

* Perhaps the writers of the Church Catechism would have been more judicious and correct, if, instead of saying ‘verily and indeed,’ they had been contented to adopt the one Scripture word, ‘truly.’

light, yet Christ was *the true light*, i. 9, by comparison. The law was *truth*, yet grace and *truth* came by Jesus Christ, i. 17. Le Clerc observes: ‘*True real meat*. If the subjects are alike, those in which by comparison there is the highest degree of efficiency or virtue are called *the true*. Hence the Divine exemplars of the Platonists are called by them *the true*, in opposition to the objects in the terrestrial creation, which, as they suppose, are only their image or copy. Thus, in Scripture, things on earth have no excellence or merit compared to those in heaven. These are *true*, those in comparison *false*. Christ in this sense is *the true bread, the true meat, the true light*.’

To return to the main subject. Mr. Valpy, of Norwich, remarks: ‘The meaning of *eating His flesh* Christ had directed them to before, when, in calling *Himself the bread of life*, He always joined *believing on Him* as necessary to men’s *living by Him*. Wherefore, *to eat*, in the remaining part of His discourse, is *to believe*.’ And another writer says: ‘Our Lord’s words explain themselves. For the promise of ver. 47, He that *believeth on Me hath everlasting life*; and of ver. 54, Whoso *eateth My flesh and drinketh My blood hath everlasting life*, are absolutely

identical—two modes stating one and the same truth.' I add, that the expression *to come unto Me*, which is found in verses 35, 37, 44, CONCLUDES (ver. 65) the general discourse.

But Mr. Burkitt says, in addition: 'Observe further the close and intimate union which is betwixt Christ Himself and those who feed on Him: He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him, ver. 56. And, as meat is turned into the *eater's substance*, so believers and Christ are one; and by feeding on Him (*i. e.* believing on Him), there follows a mutual inhabitation. Nay, He carries it higher still, and tells us that there is a real union between the Father and Him, and that as the Father lives who sent Him, and the Son lives by the Father, in like manner, He that *eateth Me*, shall live by Me, ver. 57.'

This is a crowning expression, but is well explained in the above quotation. 'He that *eateth Me*.' This is strong, but our Lord was pleased to use strong expressions. Thus: 'If ye have faith, ye shall say to this mountain, Remove hence, and it shall remove,' Matt. xvii. 20. 'The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from

heaven,' xxiv. 29, where Mr. Barnes says, 'The images here are not to be taken literally.' 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God,' xix. 24. 'Let the dead bury their dead,' viii. 22. 'If any man come to Me, and *hate* not his father and mother,' &c. Luke, xiv. 26. And consider the following *figurative* expressions: 'If any man *thirst*, let him come unto Me and *drink*,' John, vii. 37. 'The people (are) *bread* for us,' Numb. xiv. 9. 'We many are one *bread*, one *body*,' 1 Cor. x. 17. 'Ye are made *partakers* of Christ, if we hold the beginning of our confidence firm unto the end,' Heb. iii. 14. 'Put ye on the Lord Jesus Christ,' Rom. xiii. 14. 'I will dwell in them, and *walk* in them,' 2 Cor. vi. 16. 'Ye are our epistle *written* in our hearts.'

The words *eat*, *drink*, *sup*, *meat*, &c., are elsewhere much used in a *figurative* sense. 'Thy words were found, and I did *eat* them,' Jer. xv. 16. 'Son of man, *eat* that thou findest: *eat* this roll, and go speak unto the house of Israel. So I opened my mouth, and He caused me to *eat* that roll. And He said to me, Cause thy belly to *eat*, and fill thy bowels with this roll that I give thee.'

Then did I *eat* it, and it was in my mouth as honey for sweetness,' Ezek. iii. 1. And Rev. x. 9 : 'I went to the angel and said to him, Give me the little book. And he said to me, Take, *eat* it up.' 'Come ye, buy and *eat*; yea, come, buy wine and milk without money and without price,' &c., Isa. iv. 1. 'I will *sup* with him, and he with Me,' Rev. iii. 20. 'I will not *drink* of this fruit of the vine until I *drink* it new with you in My Father's kingdom,' Matt. xxvi. 29. 'My *meat* is to do the will of Him who sent Me,' John, iv. 34.

Now flesh and meat are eaten ; and, if Christ is *spiritually* flesh and meat, He is *spiritually* eaten.

However, 'Most of the Fathers,' says Dr. Harrison, 'consider that the Jews understood our Lord to teach that they were *literally* to eat His flesh, and to drink His blood. We maintain that the sacred narrative gives no proof of it. Origen, one of the most able and learned of the Fathers, distinctly states, They were not so foolish as to suppose that, when saying these things, Christ invites the hearers to come and *eat His flesh*.' If the Jews, however, did not understand our Lord's words, it was only in consonance with their murmurings

all through the chapter. It is *to be particularly noticed* that Christ, immediately after the words, ‘As the living Father hath sent Me,’ &c., goes back to the original figure of **BREAD**: ‘This is that **BREAD** which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this **BREAD** shall live for ever,’ ver. 58. This is at *the winding up* of those figurative expressions, and **BREAD** is the *last* figure employed.

We are now advancing towards the conclusion of these proceedings. And here many of the disciples said, ‘This is a hard saying; who can hear it?’ ver. 60. And, ‘When Jesus knew in Himself that His disciples murmured at it, He said to them, Does this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing [does not benefit in any one respect: in the Greek it is a double negative, remarks rightly Mr. Hebert]: *the words* that I speak unto you, they are spirit, and they are life,’ ver. 63, 64. And Peter uses the very expression, almost at the end of the chapter, ver. 68, ‘Lord, to whom should we go? Thou hast *the words* of eternal life.’ We are reminded

of 2 Cor. iii. 6 : ‘ Not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life ; ’ and of Rom. ii. 29, ‘ Circumcision is that of the heart, in the spirit, and not in the letter.’ Mr. Barnes remarks : ‘ The words that I speak to you, says Christ, are spirit and life : they are spiritual : they are not to be understood literally, but as denoting that provision of the soul which God has made by My coming into the world.’ ‘ I ask,’ says Mr. Hebert strongly, ‘ was it possible for even Jesus to use plainer words to shut out for ever all idea of a literal sense being affixed to His promise to be bread, and to give His flesh for the world ? ’ ‘ They had taken offence,’ says Mr. Barnes, ‘ because He said He came down from heaven. Instead of explaining that away, He proceeds to state another doctrine quite as offensive to them — that He would re-ascend to heaven. As He was to *ascend* into heaven, it was clear that He could not have intended *literally* that they should eat His flesh.’ And Mr. Wheeler remarks : ‘ While I am with you, it is within the bounds of possibility that you should *literally* eat My flesh, and drink My blood : when I ascend, and take My flesh with Me, there will be an absolute impossibility that you should do so.’

Jesus now prepares us for what follows in ver. 64. He says, ‘But there are some of you that believe not: for Jesus,’ says the Apostle, ‘knew from the beginning who they were that *believed not*, and who should betray Him. Therefore said I unto you,’ adds our Lord, ‘that no man can *come unto Me*, except it were given Him of My Father.’ Of such then as believed not we could expect no good: and accordingly we read, in ver. 66, ‘that from that time many of His disciples went back, and walked no more with Him.’ St. John says *many*, not *very many*, not *most* of them. And Jesus had just said, ‘*some* of you.’ Even of those who *believed in His name* when they saw the miracles which He did, it is said, ‘But Jesus did not commit Himself unto them, because He knew all men,’ ii. 24. And in vii. 7, we read, ‘For neither did His brethren believe in Him.’ Indeed, ‘The Word came unto *His own*, and *His own* received Him not:’ i. 11. Jehovah had long before complained, ‘*My people* love to have it so, and what will ye do in the end thereof?’ St. John writes of some in his day, ‘They *went out from us*, but they were not of us: for, if they had been of us, they would have continued with us, but that they might be

made manifest that they were not ALL of us :'
1 John, ii. 19.

'Multitudes,' says Mr. Burkitt, 'who have long professed Christ and His religion, may draw back and fall from their profession, and finally revolt from Him.' And Mr. Barnes observes, 'Many are induced to become the professed followers of Christ by the prospect of some temporal benefit, or by some public excitement, and, when that is over, they fall away.' Yes, there are the wayward, the wavering, the cavilling, the false ones, the hangers-on, the expectants (as of the loaves, ver. 26), the ambitious (as of seeing a temporal kingdom established, ver. 15). St. Paul, after he had been speaking to the Jews from morning till evening, found this result, that *some believed* the words which were spoken, and *some believed not*, Acts, xxviii. 24. And he says to Timothy (2 Tim. iv. 16), 'At my first answer no man stood with me, but all forsook me.' Very interesting cases of declension or withdrawal are recorded. Thus we read that Demas, who with St. Luke had greeted the brethren (Col. iv. 14), forsook Paul, 'having loved this present world.' There was Herod who heard the Baptist *gladly*: and there was King Agrippa who was *almost*

persuaded by St. Paul to be a Christian. And there was the young man who could not give up his fortune, though ‘Jesus loved him.’

There was *tenderness* shown doubtless to all those persons, that is, as much *tenderness* as was fit and necessary. But *tenderness* has its limits. Our Lord did not scruple to represent a king as ‘that fox Herod,’ and He used the severest terms, as, ‘ye generation of vipers,’ in representing the characters of the Scribes and Pharisees: yet our Lord was ‘meek and lowly in heart.’ *Tenderness* is sometimes but a mawkish sentimentalism: the false professors must be unveiled, the true must be disclosed; and so much then for the objection of Christ’s *want of tenderness* on the *figurative interpretation*.

Now the great point and purpose of all this discourse is that the people should come to Christ and *believe* in Him as having come down from heaven that they might have everlasting life, and that He might give Himself, His body and blood, for the life of the world, and re-ascend into heaven, where, as we learn elsewhere, He ever liveth to make intercession for us, and where He is preparing a place for His people, and whence He will come again to judge the world. These

were objects worthy of dwelling on at some length. And they were clothed in figurative, metaphorical language, in accordance with our Saviour's usual manner, as has been already pointed out.

As to the opinions of *the Fathers of the Church* in respect to the intention of our Lord in this discourse, Mr. Elsley writes : ‘That we eat the flesh of Christ spiritually by faith in His blood, and not orally or sacramentally (see ver. 63), Whitby has here proved in an instructive argument against the Romanists. He concludes with the concurrent testimony of most of the ancient Fathers ; as Clem. Alexandrin. : “Our Lord is, by way of allegory, meat, and flesh, and nourishment :” Pædag. lib. i. c. 6, pp. 100, 104. So Tertullian : “Our Lord urged His intent by allegory, calling His word flesh, to be devoured by the hearing, &c.,” De Resurr. Carn. 36, 37. Thus Origen : “We drink His blood when we receive His word, in which life consists :” Hom. vii. in Levit. fol. 73. So Eusebius de Eccles. Theol. lib. iii. c. 12 : “His words and doctrines are flesh and blood.” And Athanasius, tom. i. p. 979 ; “The words Christ spake are spiritual ; for how could His body be made the food of the whole world ?” Thus St. Augustin, Tract 25, in Johan.

tom. ix. p. 218, Tract. 26, p. 223 : "To believe in Him is to eat the living bread." And St. Jerome, in Psa. cxvii. fol. 94 : "The body and blood of Christ is the word and doctrine of Scripture." So again Origen, as in the above: "These things are figures." And Eusebius, as in the above also, speaking as Christ, "Do not think that I speak of my flesh ; understand well, that the words I have spoken, they are spirit and life." Lastly : St. Augustine, de Doctrin. Christ. lib. iii. c. 16 : "This saying, Except ye eat, &c., seems to command a wicked thing ; it is therefore a figure, enjoining to communicate, and profitably to remember that His body was crucified for us." On this last quotation, Dr. Blakeney remarks that the Jesuit Maldonatus admits that it is in accordance with the Protestant interpretation, but says, 'Although I have no author for *my* exposition but myself, yet I allow it rather than Augustine's, though his is most probable ; because this of mine doth more cross the sense of Calvinists.'!

I add from Mr. Wheeler 'two striking sentences from two ancient Fathers : Chrysostom : We say that the body of Christ is the carcase, and we are to be the eagles, that thereby we may

learn to mount aloft, for this is a table of eagles, not of jays.' And Augustine: 'How shall I lay hold on Him who is absent? How should I reach my hand into the heavens, and touch Him who sits there? Send thy faith thither, and thou hast Him sure.'

But I would particularly refer the Reader on the opinions of the Fathers, on the general question, to the Rev. Dr. Harrison's recent noble work, '*An Answer to Dr. Pusey's Challenge respecting the Doctrine of the Real Presence,*' 2 vols., 8vo; or to his less work, in one volume, '*An Answer to the Eucharistic Doctrine of Romanists and Ritualists,*' or his other work, '*Whose are the Fathers?*'*

I proceed now to the Sacramental words at the Lord's supper-table—Matt. xxvi. 26–28; Mark, xiv. 22–24; Luke, xxii. 19–20; 1 Cor. xi. 23–25.

And, doubtless, in the figurative interpretation, there is, at first sight, and taken by themselves, an apparent abruptness in the words; and, doubtless, this apparent abruptness strikes and influences the minds of many. Indeed, had there been nothing to guide us in preceding announce-

* All these works are published by Messrs. Longman.

ments of our Lord, nothing introductory, nothing preparatory, we might be inclined to suspect a figurative exposition.

The sixth chapter of the Gospel of St. John supplies that preliminary teaching. Mr. Hebert rightly calls it an *anticipation*, and Mr. Stier expresses our view justly and fully when he remarks that, ‘The Lord’s Supper *points back* to the discourse in that chapter *as its foundation*, and the discourse *points prospectively* to the Lord’s Supper.’

Some contend that the sixth chapter of St. John is as much the institution of the Holy Communion as the words used at and immediately after the Holy Supper. But this is vain and groundless. There was a preparation made in that chapter for what was to be ordained, but this sacrament was subsequently ordained in an explicit, precise, and formal manner. Such a statement as ‘Except ye eat the flesh of the Son of God and drink His blood, ye have no life in you,’ vi. 53, is a *declaration*, not an *institution*. That was the *institution* where the supper was prepared, the bread and wine were provided, and the solemn form was pronounced. The words of institution are thus clearly marked, and they

were preceded by the discourse of our Lord, which prepared the way for the expressions, ‘This is My body,’ ‘This is My blood.’ It was not the *first* time that the disciples had heard of *eating the body and drinking the blood* of their Lord, so that they were not taken by surprise at the words used. We read on another occasion, ii. 22, as to the temple of the Lord’s body, ‘When He was risen from the dead, His disciples *remembered* what He had said unto them.’ And they could *remember* the language which had been previously used by our Lord in the sixth chapter, when He afterwards instituted the Sacrament of the Bread and Wine. They could easily compare the statement, ‘The bread which I will give is *My flesh which I will give for the life of the world*,’ vi. 51, with that, ‘This is *My body which is given for you*,’ Luke, xxii. 19. We, certainly, who live in these days have abundant means of comparing our Lord’s words on these two occasions. See end of p. 14.

It is this continuity of figurative language which justifies the figurative interpretation of the sacramental words. We are, therefore, not pressed by the necessity of fortifying the word IS by the common mode of speaking of a statue or painting: This *is* Cicero; Here *is* my friend;

Show *him* to me; although the application is not inapt or irrelevant,—or by figurative uses of the word elsewhere in Scripture, be they strongly or weakly supported. We may well compare, however, the figures employed in the sacramental words with those used in relation to the passing of the Fathers in the sea, 1 Cor. x. 1.: ‘They did all *eat* the same spiritual *meat*, and did all *drink* the same spiritual drink, for they *drank* of that spiritual rock that followed them, and that rock was Christ.’* This is highly figurative. It is true that the word *spiritual* is used here three times. But it all introduces and blends with the words of the Lord’s Supper, and gives a figurative, *spiritual* air and sense to them. We find a highly figurative mode of speaking in verse 17, which is predicated of the Lord’s sacramental rite, ‘We being many, are one *bread* and one *body*, for we are all partakers of that one *bread*.’ ‘All believers,’ says an able writer, ‘are the members of His body, of His flesh, and of His bones, Eph. v. 30. And the communion of the body of Christ is their partaking of that one

* To this may be added Ezek. xxxvii. 11, ‘These bones are the whole house of Israel;’ Gal. iv. 24, ‘Which things are an allegory, for these are the two covenants,’ &c.

bread, whereby *they no more eat the flesh of Christ, than they do the flesh of one another.*' Observe how highly *figurative* are the words immediately following those in St. Matthew, xxvi. 28, This is My blood of the New Testament, viz., 'But I say unto you, I will not henceforth *drink of the fruit of the vine*, until I *drink it new with you in My Father's kingdom.*'

Very memorable is the *omission* of the word *IS* by St. Luke, xxii. 20, 'This cup (*is*) the New Testament in My blood, which was shed for you.' St. Paul, indeed, retains the word in 1 Cor. xi. 25, 'This cup *is* the new testament in My blood;' but the *omission* of it by St. Luke is extremely important, as the *presence* of it in the corresponding texts is so perpetually and triumphantly dwelt upon by our opponents. We may be well assured that the word was not omitted by St. Luke without cause and intent.

But even the word *IS* is not sufficient for the opposite party. They have found that it must be explained by *is changed into*, as we find in the Council of Trent under declaration of anathema to those who resist this explanation.

It may be alleged that the word *is* is omitted in Heb. ix. 20, 'This (*is*) the blood of the testa-

ment which God hath enjoined unto you' (taken from Exodus, xxiv. 8, 'Behold the blood of the covenant which the Lord hath made with you'); and it may be asked why the word is inserted, generally, in the Gospel account of the Lord's Supper; but this is to be ascribed to the *overwhelming* importance of the latter. In comparison of the law given by Moses we read (as observed before) that 'grace and *truth* came by Jesus Christ,' James, i. 17. The law was by comparison *false*. And Christ is said not to have 'entered into the holy places made with hands, which are the figures of the *true*, but into heaven itself.' Heb. ix. 24. Those holy places are by comparison *unreal*. I add the following: 'There is verily a *disannulling* of the commandment going before *for the weakness and unprofitableness thereof*', Heb. vii. 18. 'If that covenant had been *faultless*, then should *no place* have been sought for the second. For, *finding fault with them*, He saith, *Behold the days come when I shall make a covenant*,' viii. 7. 'In that He saith a *new* covenant, He hath made the first *old*. Now that which *decayeth* and *waxeth old* is ready to vanish away,' viii. 13. Add 2 Cor. iii. 10, 11.

The word *is* omitted also in Heb. viii. 10, and

x. 16. ‘This (*is*) the covenant that I will make with the house of Israel after those days; I will put my laws into their mind, and write them on their hearts,’ &c. But this is not a sacramental, formal rite, for continual observance, but a promise or engagement.

The Rev. J. Wakefield, of Hughley Rectory, kindly supplies me with the following, ‘I do not remember to have seen in a discourse on transubstantiation the words of David (2 Sam. xxiii. 17), speaking of the water of the well of Bethlehem, which had been procured for him by some brave soldiers at the risk of their lives, and refused by him : “(Is not this) the *blood* of the men who went in jeopardy of their lives?” In this sense how much more truly might it have been said by our Lord, “This is My blood?” For He *more* than *risked* His life, He *gave it* for us.’

‘The language of this ordinance,’ says the Rev. T. Scott, ‘is figurative, and cannot admit of a literal interpretation, unless any one will say that the *CUP* (Luke, xxii. 20) was literally the New Testament in His blood. [And St. Paul writes, ‘As often as ye eat this bread, and *drink* this *CUP*,’ 1 Cor. xi. 26. ‘On the same founda-

tion,' says Dr. Doddridge, 'they might prove from Matt. xxvi. 27, 28, and 1 Cor. xi. 25, that the cup was the *blood*.'] The expression of the Saviour, "*Me ye have not always*," destroys the doctrine of transubstantiation; for, if Christ were, as to soul and body, truly in the host, they would have Christ *always* with them. And, as they refuse the cup to the laity, and give an *unbroken wafer*, instead of *broken bread*, they, in these respects also, annul our Lord's institution, and substitute another in its stead.'

We will dwell on the refusal of the cup. Indeed, we may well be surprised at the tenacity of the Roman Catholics to the literal interpretation of 'the Body AND Blood' in this Sacrament. 'If it be a sacramental eating AND drinking,' says Mr. Burkitt on the words, 'Except ye eat the flesh of the Son of God, and drink His blood, ye have no life in you,' 'woe be to the Church of Rome for denying the cup to the laity; because the *drinking Christ's Blood* is here made as necessary as *eating His flesh* in order to eternal life.' And yet the Council of Trent has the rashness to *anathematise* all who affirm that both the bread and the wine must be taken! We may well be surprised, too, that the Ritualist seceders

can with such facility renounce the giving and taking of the wine.

The words, ‘Drink ye all ALL of it,’ Matt. xxvi. 27, though a command to the twelve, and the addition in St. Mark, xiv. 23, ‘And they ALL drank of it,’ have a force which it is not easy not to feel, especially as it does not occur in the command, ‘Take, eat.’ Add to this that the laity partook of the wine as well as the bread, as well as the clergy, in St. Paul’s time, as we learn from 1 Cor. xi. Some of the recipients were even intoxicated* with the wine, as we find in verse 21. He says to ALL, ‘As often as *ye* eat this bread AND drink this wine, *ye* do show the Lord’s death, TILL HE COME,’ ver. 26. Here is a *direct* reason for the *perpetuity* of both the eating AND the drinking by *the laity*; TILL HE COME. Yet this is boldly and contemptuously overlooked by our opponents.

‘This refusal of the cup was censured by Pope Leo in 492,’ says Dr. Hales, ‘as a sacrilegious

* It may be said, Surely it is well to do away with a cause of intoxication. But, as surely, the Lord Jesus knew that the wine would be such a cause, yet He ordained it: the argument would be to throw blame on the wisdom of our Lord. Besides, the eating, also, was a cause of sinning, and so we must abandon both the bread and the wine in this Sacrament.

violation of our Lord's positive command, "Drink ye all of it." He thus explains this institution. The sacraments of the Body and Blood of Christ are a Divine thing, because by them we become partakers of the Divine nature, 2 Pet. i. 4; and yet the substance of bread and wine does not cease to exist; and the image and resemblance of the Body and Blood of Christ are celebrated by holy mysteries.'

But indeed I am surprised at the boldness —nay, defiance of the Church of Rome, in meddling with this sacramental ordinance, when I consider the *thoroughly DISTINCTIVE* manner of our Lord's giving the bread and wine. It is not only, 'Eat this bread, and drink this cup,' but both are guarded by as *distinguishing* a mode of procedure as we can well imagine; nor is it said of them both *at one time*, that time being either *during* or *after* the Supper, but the times are *distinguished, and separated*, one from the other, as we read in St. Luke's Gospel, xxii. 19, 20 : He took bread, saying, 'This is My body;' likewise also the cup **AFTER SUPPER**, saying, 'This cup,' &c. **AFTER SUPPER!** and in 1 Cor. xi. 25, '*After the same manner also* He took the cup, **WHEN HE HAD SUPPED.**'

A defence to be sure is made from the word OR * in 1 Cor. ii. 27 : ‘Whosoever eateth the bread, OR drinketh the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.’ St. Paul had said, verse 20, ‘When ye come together into one place, this is not to eat the Lord’s supper. For in eating every one takes before (other) his own supper; and *one is hungry and another is drunken.*’ Some then received the bread *unworthily*, and others received the wine *unworthily*; and each were *unworthy* recipients, but they received both bread and wine, for the words of verse 28 are conclusive, ‘But let a man examine himself, and so let him eat of that bread, AND drink of that cup.’ Well says Mr. Walpy of Norwich, ‘the argument might as well prove that the cup may be received without the bread, as the bread without the cup.’

And well may we be surprised that we are to be *cursed* and *damned*, because we choose to stand by the bread AND wine of our Lord’s institution!

* This word OR is rather doubtful. The reader can see the arguments in favour of AND in Dr. Blakeney’s *Manual*, pp. 153–155.

And a defence is made from the frequent expression of ‘breaking of bread,’ without mention of ‘drinking of wine.’ This is by no means always to be understood of the sacramental bread. When it is, it is for the sake of brevity. We have an example of this in the expression, ‘They were baptized in the name of the Lord Jesus,’ Acts, xix. 5. Here the name of the Father and the Spirit is not introduced as it is in Matt. xxviii. 19. And this omission is seized on in the notes of the Unitarian improved version as invalidating the Trinitarian deduction from the latter text. Again, we find in 1 Cor. xvi. 23, and 1 Thess. v. 28, ‘The grace of our Lord Jesus Christ be with you,’ though we have in 2 Cor. xiii. 14, ‘The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you.’ Lardner is against the last prayer being used too often, lest the doctrine of the Trinity should be thereby encouraged.

Again, in Jer. xxxv. 14, the injunction of Rechab, *fully* expressed in verse 6, is *confined* to ‘not drinking wine,’ though we have again, in ver. 15, ‘ALL his precepts,’ and ‘done according to ALL that he hath commanded you.’ Again, we have, ‘We will *eat* nothing until we have

slain Paul,' Acts, xxiii. 14, though we have '*eat AND drink*' in verses 12, 21.

Monsr. Capel alleges that the *wine* is present in the wafer, as this latter is converted into both the Body and Blood of Christ. This makes altogether against the doctrine of Transubstantiation: our Lord would not have used this *distinguishing* mode, had He judged that it made no difference whether the form was adhered to or not. Our Lord does not sanction, by the method He employed, this vain attempt at an answer to us.

It has been alleged that *Protestants* before now have omitted to give wine at the Communion. But this has no doubt taken place when wine has been very difficult to supply, or for some other urgent reason of a temporary nature. This is altogether different from a constant, persistent refusal of the wine to the laity for centuries.

Mr. Wheeler observes, 'It is not true of everyone who hath not eaten of Christ's flesh, and not drunk His blood, that he hath no life in him; nor is it true of everyone who hath thus eaten and drunken, that he hath life in him. Is Judas in heaven, and the penitent malefactor in hell?'

How many adults die without the communion—in the field of battle, or of sudden fatal attacks of illness, or of sudden fatal accidents?

Dr. Blakeney says: ‘Jesus said, Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day. This, if understood literally, would prove that all communicants are saved, which the Church of Rome admits is not the case.’

Mr. Wheeler puts in *parallel* columns the description given by Isaiah (xlv. 10, &c.) of the making and worshipping of idols, and a supposed description of the making and worshipping of the bread in Transubstantiation. The same parallel is observed by Dr. Blakeney. The parallel is subjoined, somewhat altered, and the Scripture somewhat curtailed:

‘The workmen, they are of men. The smith with the tongs worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms. The carpenter stretcheth out his rule: he worketh it out with a line, he fitteth it out with planes, and worketh it with the

The workmen, they are of men. The farmer sows wheat, it grows, it ripens, it is reaped; and it is prepared for the mill; then it is ground by the miller, and sifted with a sieve. With part thereof the

compass, and maketh it after the figure of a man, that it may remain in the house. He heweth him down cedars, and taketh the cypress and the ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof to warm himself; yea, he kindleth it and baketh bread; yea, he maketh a god and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm. And the residue thereof he maketh a god, his graven image; he falleth down unto it and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god. And none considereth, neither is there knowledge to say, I have burned part of it in the fire, yea, I have also baked bread on the coals thereof, I have roasted flesh and eaten it: shall I make the residue an abomination?

fowls are fed; another part is taken by the baker and baked in the oven, and is eaten at table in the house. Another part thereof is taken by the priest and laid on a table; he handles it and crosses it: he pronounces over it a few words, when immediately it is changed into the supreme Jehovah: the priest falleth down before it, and prays to it, and says, Deliver me, for thou art my God. And none considereth, neither is there knowledge to say, The wheat has been sifted: yea, bread has been baked with it on the coals; part of it has been eaten by fowls, and part of it at the tables of men: shall I make the residue an abomination? shall I fall down to it and worship

shall I fall down to the stock
of a tree? He feedeth on
ashes: a deceived heart hath
turned him aside, that he can-
not deliver his soul, nor say,
Is there not a lie in my right
hand ?'

it? He feedeth on ashes:
a deceived heart hath
turned him aside, that he
cannot deliver his soul and
say, Is there not a lie in
my right hand ?

We must remember here the words of Stephen
(Acts, vii. 41), 'They made a calf, and offered
sacrifice unto the idol, and rejoiced in *the work of*
their own hands.' And Hosea, viii. 6: 'The *work-*
man made it (the calf), THEREFORE it is not God.'
And of St. Paul, Acts, xix. 26: 'They are no
Gods which are made with hands.' And of
Isaiah, ii. 8: 'Their land is full of idols: *they*
worship the work of their own hands, that which
their own fingers have made: and the mean man
boweth down, and the great man *humbleth himself:*
THEREFORE forgive them not.'

THEREFORE: that is, because their own fingers
have made and fashioned it: and this reason
cannot but remain valid, however the Roman
Catholic Church may allege that under their ma-
nipulation the bread ceases to be bread. How
can it cease to be? since it is digested, and
passes like any other food into the draught, and
rots. The Pagans, too, might have alleged that

their images were vital, and were the gods themselves.

Meanwhile, however, we are far, indeed, from thinking that the presence of Christ is wanting in this Sacrament. ‘That the doctrine of the real presence,’ says Archbp. Longley, ‘in one way or another, is the doctrine of the Church of England, it would be impossible to deny. But it is a *spiritual* presence; a presence to be realised by faith, *not a corporal* presence: Christ’s body being eaten at the Holy Supper, *only after a heavenly and spiritual manner*. It is, nevertheless, a real presence in the sense of its being effectual for all those purposes for which Christ’s body was broken, and His blood shed: *just as the sun, though his bodily presence is in the heavens, is present on the earth effectually for all the purposes of light and heat for which it was created.*’ And Bishop Trower says: ‘Our Lord has chosen outward visible elements—the water at baptism, and the bread and wine at the Lord’s Supper—and imparts to these His creatures *a virtue which they have not naturally*, even to convey *life and sustenance* to the souls of thousands and tens of thousands.’ And Mr. Scudamore writes: ‘The truly catholic and ancient doctrine of the Church

of England inculcates, with Holy Scripture and the early Church, *a spiritual presence and a spiritual communication of Christ to the believer; not unreal, because spiritual; but the more real, actual, and efficacious, because spiritual, and not corporal.*' The illustration of Dr. Longley above reminds me of a remark of Dr. Trevor: 'To Ridley probably is due the introduction of a figure often repeated by English divines: The substance of the natural body and blood of Christ, he says, is remaining only in heaven, and so will be to the latter day; but by grace the same body of Christ is here present with us: even as we say the same sun, which in substance never removes his place out of the heavens, is yet present here by his beams, light, and natural influence, when it shines on the earth: for God's Word and His Sacraments are, as it were, the beams of Christ, who is the Sun of righteousness.' To all this I add, that Christ, as God omnipresent, is present at the Lord's Supper, as He is always where two or three are gathered together (Matt. xviii. 20), and that Christ, as man in heaven, is, by reason of His union with Godhead, present also in that relation, as this attribute passes to the Manhood.

It is easily seen that we wish not in any way to remove from this Sacrament that sacred character which pre-eminently belongs to it. If I go to the house of God, I go not to a common building; I feel it invested with a dignity, a holiness, an awe entirely its own; if I go to the Table of the Lord, there I feel a still deeper solemnity and awe; if I take the elements of bread and wine, I view them as specially and peculiarly sacred. Every creature is *sanctified* by the word of God and prayer (1 Tim. iv. 4): how much must that bread and wine exceed in *sanctification* all others! The ground on which thou standest is holy ground, said JEHOVAH to Moses; but, nevertheless, that holy ground was not changed from its natural materials; nor are the bread and wine changed from their natural elements. I receive them as set apart and distinguished from *common* food, and as showing forth in deep and profound figure the body and the blood of Christ.

And this is an answer to the argument against us taken from 1 Cor. ii. 29, 'He that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, *not discerning the Lord's body.*' Now the body of Christ at this

Sacrament is allowed by all, we considering it in a figurative sense, signifying and representing ; the Roman Catholic Church in an absolute, personal sense. Whether figurative or personal, the bread and wine can be, and ought to be, distinguished from other food. Mr. Barnes explains it well : ‘Not discriminating between the bread used on this occasion and common ordinary food ; not making the proper difference and distinction between this and common meals.’ ‘The judgment,’ says Dr. Trevor, ‘pronounced on those who discern not the Lord’s body, implies its presence, though it is spiritual, not corporal.’

There seems to be a necessary consecutive, of a marvellous kind, from the Roman Catholic literal interpretation. The bread was presented alone with the words, ‘This is My Body ;’ the wine was presented alone with the words, ‘This is My Blood.’ Observe, then, that the body and the blood of Christ were thus *sundered* and *separated* one from the other. Here was the body without the blood ; there was the blood without the body ! Well says Dr. Trevor, ‘It is obvious that the Sacrament represents and communicates the *slain* body and blood *sundered* in two elements, which therefore cannot be at the same moment

the *living* body of the resurrection.' We may say with St. Paul, Is Christ *divided*? The Roman Catholic priests may, indeed, *mingle* bread and wine in their *wafer*, but the Lord Jesus did not mingle the bread and wine, but kept them totally distinct. Dr. Trevor says again strongly, 'The gifts which Christ bestowed in *two separate* elements, to symbolise His body and blood *sundered* in death, were DARINGLY *brought together*, first in actual mixture, then by the school dogma of concomitancy and the suppression of the cup.' There was *a purpose to serve* in so acting.

We may vary the case thus: Here was the body by itself changed from the bread; there was the blood by itself changed from the wine. How could the body be a *living* body without the blood? How could the blood be *living* blood without the body?

We may ask, too, what account can we give of the living soul of Christ divided between the body here and the blood there; for the Roman Church asserts that the bread and wine are changed, not only into the body and blood, but into the soul of Christ. However we might think it possible that bread and wine might become literally body and blood, yet that it

should be changed too into a living soul, and especially into the living soul of the Lord Jesus, surpasses all the powers of belief!

Christ ascended into heaven, and ‘He *sat down* on the right hand of God, *from henceforth expecting till* His enemies be made His footstool.’ (Heb. x. 12.) The Apostles’ Creed—that very ancient Creed—states that ‘He ascended into heaven, and *sitteth* on the right hand of God, and *from thence shall come* to judge the quick and the dead.’ And the Nicene Creed more fully, ‘He shall *come again* to judge,’ &c. And we read in the *Te Deum*, ‘Thou *sittest* at the right hand of God in the glory of the Father: we believe that Thou *shalt come* to be our judge.’ Thus Christ *sitteth* above, and He does not come as man now and continuously, but shall come hereafter. ‘And He,’ says Dr. Trevor, ‘whom St. Peter taught, the heaven *must receive* until the restitution of all things, has been *feigned* to be brought down at the bidding of every priest, to be lifted up or put down, to be gazed at or shut up in pyxes, to be carried about in processions, and to be exposed for adoration. These *profanations* were the offspring of the deplorable superstition which converted the Sacrament of our Lord’s crucified

body and blood into the reality of His glorified person.' And the same writer quotes from Ridley that the actual bodily presence of Christ 'makes the real and corporal body of our Lord, in which dwelleth the fulness of light and grace, to be received *by wicked men, and even by mice and by dogs.*'

Our Lord said, *Take, eat.* But the wafer employed by the Roman Church is not *eaten*, but melted in the mouth and swallowed. This is not *eating*. And our Lord *broke* the bread, but the wafer is not *broken*. Where the wine is mixed with water, one is reminded of the words of Isaiah (i. 22), '*Thy silver is become dross, and thy wine mixed with water.*'

We have observed before on the words, '*Ye do show forth the Lord's death till He come.*' But the Roman Church changes this practically into '*The Lord's life,*' as He is represented by it as *living and alive* in the bread.

The *full* teaching of the Council of Trent is but little known among us. It is not only the *cursing* of all who deny that there is a conversion of the whole substance of the bread into the body, and of the wine into the blood, of Christ; but the *cursing* of those who deny that

the entire Christ is contained in each kind, and in each several particle of either kind, when separated : with other anathemas as to denying adoration of such conversion. In this manner, says Dr. Blakeney, if the bread be severed into a thousand parts, each part is entire Christ ! But in the Council of Trent there is nothing but *curse, curse, curse!* And all this is cursing the Bible account !

How different is the object of the curses in Deuteronomy, xxvii. 15, &c., and xxviii. 16, &c. A friend writes to me and says, ‘ What an awful fact was the *anathema* of the Pope on 18th July, 1870, on all Christians throughout the world who should presume to contradict his ‘ infallibility ! ’

‘ Severed into a thousand parts,’ and we should consider that *this* body here cannot be *that* body there : they may be like, but they cannot be the same. How can all the sacramental bread for ages be the same body ? Yet, ‘ Jesus took bread, and BRAKE it, and gave it to the disciples, and said, Take, eat, this is My *Body*.’ So that MANY CHRISTISTS were there in the presence of *Christ Himself !* And millions of *Christs* have arisen from the conversion of the wafer from

generation to generation ! How wonderful that this can be believed !

But Dr. Blakeney has most instructively shown us what some of the most eminent Roman Catholics have admitted. I quote his words :—‘ Sestus, Professor of Divinity of Oxford in 1301, called the Subtle Doctor, says that before the Council of Lateran Transubstantiation was not an article of faith. He also maintained that there was no place of Scripture express enough to prove that dogma *without Church authority* : Bell. iii. de Euch. 23, 12, p. 23, tom. 3.—Suaresius, the Jesuit, says : “ From the doctrine of faith it is collected that those schoolmen are to be corrected who teach that this doctrine of Transubstantiation is not very ancient, among whom are Scotus and G. Biel, p. 594; Mogunt. 1610.” This Biel, the great commentator, in cent. 14, says, “ How the Body of Christ is in the sacrament, is not expressed *in the canon of the Bible* :” Lect. 6, fol. 94, Basil, 1515. The Roman Catholic Bishop Tonstal, says : “ Of the manner and means of the real presence, how it might be, either by transubstantiation or otherwise, perhaps it had been better to leave any one who would be curious to his own opinion, as before the Council of Lateran it

was left."—De Euch. i. p. 46. Cardinal de Alliaco says: "That manner and meaning which supposes the substance of bread to remain, is possible; neither is it contrary to reason, *nor to the authority of Scripture*: nay, it is more easy and more reasonable to conceive, if it could only accord with the Church."—Fol. 216, Paris.'

This leads me to a question which was once put to me:—'Do you think,' said a Roman Catholic lady to me, 'that all the world went one night to sleep, and woke next morning believing in transubstantiation which no one had believed in before?' Now hear Mr. Scudamore to a convert to the Roman Catholics: 'You have learnt to assert the *comparatively modern* doctrine of the corporal presence of Christ in the Eucharist. The present doctrine of your Church, though it had made its appearance in the world as early as the ninth century, had no authoritative recognition until the Fourth Council of Lateran, A.D. 1215. It is found in one of the Constitutions composed by Innocent III., and by him laid before that Council; but, since these Constitutions were not made in the Council, nor discussed *conciliariter*, they are not entitled to the same respect with synodical canons. They are indeed spoken of

rather as the decrees of Innocent, than as those of the Council of Lateran, and were not published as the Canons of Lateran for more than 300 years afterwards, viz., by Cochlaeus in 1538. (Landon's Manual of Councils, *v.* Lateran, p. 294.) The earliest definition of Transubstantiation propounded by any portion of the Church is therefore little more than six centuries old, and the irregular manner in which it was then propounded, abates, on the principle of many of our own writers, much of the authority which such an origin was able to confer on it.'

The truth is that exaggerated representations, in an excited style, adopted by some of the Fathers, led gradually to the reception of a literal interpretation. And, what is said by the *Roman Catholic* Bishop Fisher, of purgatory, is applicable to the doctrine before us. '*In the ancient Fathers,*' he says, 'there is none at all, or very rare mention of purgatory, and by the Greeks it is not believed to this day; the Latins, *not all at once, but little by little,* received it, *step by step.*' (Assert. Lutheran. Confutat. per Joann. Roffens, Art. 18, p. 200. Colon. 1559.)

And here I must not pass over some important sentences in *The True Catholic*, Feb. 1871:

'*The Word of God* is sometimes spoken of as communicating the body and blood of Christ. St. Jerome says (in Ps. cxlvii.), "Wherever we hear the Word of God, the flesh and blood of Christ are poured into our ears." Numberless passages of this kind might be found among the patristic writings. But let us adduce their language when they state their views in a dogmatic form. When writing freely, they often check themselves and qualify their expressions. Thus Tertullian (*contr. Marcion.* iv.) says: "Christ, taking the bread and distributing it to His disciples, made it His body, saying, This is My body; but he immediately adds, That is to say, a figure of My body." St. Augustine says, "The sacrament of the blood of Christ is the blood of Christ according to a certain method of speech." (*Ad Bonifac.* 98, 99.) He goes on to explain this method of speech by an illustration from Rom. vi. 5: "We are buried with Christ by baptism:" He says not, "We signify the burial, but openly declares, We *are* buried with Him. Therefore he (Paul) would not call the Sacrament of so great a thing, except by the name of the thing itself." And he also says: "The thing that signifies is commonly called by the name of that

which it signifies. St. Paul says not, the rock signified Christ, but the rock was Christ, as if the rock had been Christ indeed; yet it was not so in substance, but by way of signification." (In Levit. Quæst. 57, 3.) Thus St. Ambrose says, "As thou hast in baptism received the similitude of death, so dost thou in the Sacrament drink the *similitude* of Christ's precious blood." (De Sacramentis.) St. Jerome also writes: "Christ took bread which comforteth man's heart, that He might *represent* thereby His very body and blood." (In St. Matt. xxvi.) And Theodoret (Dial. 2), "Christ honoured the bread and wine with the *name* of His body and blood: not changing the nature thereof, but unto the same nature joining His grace." The calm dogmatic statements of these old Fathers are singularly opposed to their own more warm-hearted and rhetorical expressions, as when St. Augustine speaks of the wine as Christ's blood "*poured down* the mouths of the faithful." (Lib. Sent. Prosp.) See other passages from the Fathers in Collette's *Novelties of Romanism*, chap. v.

Dr. Pusey cites an inscription at Autun in the second century: 'Eat, drink, having in thy hands the Son of God, the Saviour.' But Mr. Collette well remarks, that one who was among the firmest

Protestants, Dr. Watts, yet writes in his Hymns,

‘The Lord of life this table spread
With His own flesh and dying blood;’

And,

‘Thy blood, like wine, adorns Thy board,
And Thine own flesh feeds every guest.’

The Autun words are no stronger than those *clearly figurative* ones of Dr. Watts. I add the following from the pious and Rev. Dr. Hawker’s *Morning Portion*: ‘Yes, His flesh is meat indeed, and His blood is drink indeed. He is the heavenly Pelican that feeds His young with His blood. And what spiritual food, what divine food, what soul-satisfying food !’

To proceed: Our Lord’s miracles were all appeals to the senses. They were *seen* and *witnessed* by the people, and their *effects* were equally so. ‘Go and show John again,’ He said, ‘those things which ye do *hear* and *see*: The blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, the dead are raised up:’ Matt. xi. 4. To the Apostles ‘He showed Himself alive after His passion by *many INFALLIBLE PROOFS*, being *seen* of them *forty days*, and *speaking*,’ &c. Acts, i. 3. ‘Though ye

believe not Me, believe *the works*,' John, x. 38. 'Reach hither thy finger,' said Jesus to Thomas, 'and behold my hand, and thrust it into My side.' 'The people,' says St. Luke in Acts, viii. 6, 'with one accord gave heed to those things which Philip spake, *hearing and seeing* the miracles which he did.' But this miracle of transubstantiation is *seen* by no one, no one can *witness* it. We *see* the bread, we *feel* the bread, we *taste* the bread, we *hear* the bread if it falls: we can witness no change.* One of our senses can be deceived, as we observe in the *apparent* motion of the trees as we ride in a carriage, but it is one sense only, the other senses remain unaffected, and we can rectify our mistake immediately, but in the wafer we cannot. In fact, Christianity depends on its miracles having been visible and having been perceived: our belief in it would fall otherwise to the ground. And observe, in the wafer we have *the form* remaining unchanged: it is taken into the mouth and into the stomach, and is there

* It would be a mere distortion of the obvious meaning of our Lord to reply to this with His words to Thomas, 'Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and have believed.' John, xx. 29.

digested and goes into the draught: and this is the Lord Jesus!! And the following is one of the possible defects attending the wafer, as expressed in the Fifty-first Article of the Creed of Pius IV.: ‘If the priest vomit the Eucharist, if the species appear entire, let them be reverently swallowed, unless sickness arise: for then let the consecrated species be cautiously separated and laid up in some sacred place till they are *corrupted*, and afterwards let them be cast into the *sacramentum*. But if the species do not appear, let the vomit be burned, and the ashes cast into the *sacramentum*.’ !!

In opposition to the words of Scripture, ‘Nor His *flesh* did see *corruption*,’ Acts, ii. 31: ‘He raised Him up, no more to return to *corruption*,’ xiii. 34: ‘He whom God raised up again saw no *corruption*,’ xiii. 37.

The Romanists allege that we believe but little, that our belief is almost nothing. Let unbelievers decide. Do they think so? I say, and they will say, that we believe in a great deal indeed, though we do not accept certain super-added fond conceits. He who believes in the Trinity in Unity, in Christ’s propitiation on the cross for the sins of the world, in His ascension

into heaven, in His judgment of mankind at the resurrection, in the miracles of the Old and New Testament,—to say of such a one that he believes but little, is to say what is simply untrue. There may be such a thing as believing too much, and that we say is the grievous fault of our opponents. Yes, there is even such a thing, according to an Apostle (2 Thess. ii. 11), as believing a lie!

Many arguments on our side remain unnoticed here. The wine being still called *the fruit of the vine* (Luke, xxii. 18) ; the people being forbidden to partake of *blood* (Lev. xvii. 14 ; Acts, xv. 28) ; the Roman Church not being able to assure its members that the wafer is not a poisoned cake, though that cake be *Christ* : these and other points may be seen powerfully commented on in Dr. Blakeney's *Manual of Romish Controversy*.

But we must not pass over the words, 'Do this in remembrance of Me.' It is alleged that the Greek word *τοιεῖν* bears occasionally the meaning of *sacrificing* or *offering in sacrifice*. Luke, ii. 27, 'The parents brought in the child Jesus, to do for Him after the custom of the law,' i.e., to offer the sacrifice, as *facio* is used in Virgil, *Cum faciam vitulā*. And Heb. ii. 28,

'Moses *did* or *sacrificed* (*kept*) the passover,' Matt. xxvi. 18, 'I *do* or *sacrifice* (*keep*) the passover with My disciples.' Thus the sacramental words would be, 'Eat, this is My body: *sacrifice* this or *offer in sacrifice* this in (or for a) remembrance of Me.'

It is then the same persons who are enjoined to *sacrifice* as are enjoined to *eat* and to *drink*: so that they become *sacrificers*. And the *laity eat* and *drank* at the Lord's supper, as we find in 1 Cor. x.: so that the *laity* are *sacrificers* of the body and blood of Christ. This will not be satisfactory to our opponents: nor are they to us, for the words, 'Eat: this is My body: *sacrifice* or *offer this in sacrifice*', give no intelligible sense. And, if for *sacrifice* we say *kill*, as in 2 Chron. xxxv. 6, '*kill* the passover,' then we have what is astounding, 'Eat, this is My body: this *kill* in remembrance of Me.'

The word *ποιεῖν* admits the sense of *celebrate* or *keep*, as in Acts, xviii. 21, 'I must *keep* the feast.' Then we read, 'Eat, this is My body, keep or celebrate this in remembrance of Me.' This would be unobjectionable, if we suppose by 'keep this' is meant 'this ordinance.' St. Paul (1 Cor. v. 8) says in one word, *ἴορτάζωμεν*, 'Let us keep

'the feast.' Still, '*do this in remembrance of Me*' is more in consonance with the vast number of places in the New Testament, in which this verb bears this sense. I have adduced, I believe, all those in it which have reference to the point in question.

'In remembrance of Me!' This is the dear, the crowning object of this rite, not to offer Jesus in sacrifice, but to **REMEMBER HIM!**

The Roman Catholic Bishop Milner defends transubstantiation on the ground that our Lord was sometimes not recognised by the disciples after His resurrection, and suddenly vanished from them. Hence our Lord may be in the bread and wine, though not recognisable.

Had we read that Christ was not *seen* by the disciples, there might be a plea for this argument: but He was before them in real *visible*, bodily form, though He was occasionally not *recognised* by them. They *saw* Him, though they did not *know* Him. 'Their eyes were holden that they should not *know* Him,' Luke, xxiv. 16. 'Their eyes were opened, and *knew* Him,' 31. 'Jesus stood on the shore, but the disciples *knew* not that it was Jesus,' John, xxi. 4. He was *visible*. 'Handle Me and see, for a spirit,' says Christ,

'hath not flesh and bones, as ye *see* Me have,' Luke, xxiv. 39. Indeed, we read that 'He was *seen* by them *forty days, speaking to them*,' Acts, i. 3. Where is Jesus *seen*, where is He heard *speaking*, where is He *handled* in this transubstantiated bread and wine? No such thing. And this declining to be recognised was for a short while, whereas that in the transubstantiated wafer is from age to age, for ever in this world. And, as to the words, 'He *vanished* out of their sight,' Luke, xxiv. 31, Mr. Valpy of Norwich, says, "Αφαντος ἐγένετο is not, He *vanished*, but He withdrew Himself out of their sight, by some sudden motion, as they were going to acknowledge Him as their dear master. Thus in Xenophon, ἐπεὶ δὲ οὖν ἤσαν ἀφανεῖς, when they had withdrawn themselves from sight." And Schleusner says: "Αφαντος is read in the same sense in the Greek writers, as Diodor. Sic. iv. 65, where see Wesseling. In Eurip. Orest. 1557, Menelaus says of Helen, Οὐ τέθνηκεν ἀλλ' ἀφαντος οἴχεται. Compare Abresch. on Æschylus, pp. 325, 595." There is then good foundation for the remark of Mr. Barnes: 'It does not appear that there was anything miraculous in this; but, during their surprise, He took the opportunity suddenly to withdraw from them.'

THE WORD ALTAR.

Connected with transubstantiation is the passage in Heb. xiii. 10: ‘*We have an ALTAR,* whereof they have no right to *eat* who serve the tabernacle. For the bodies of those beasts whose *blood* is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing our reproach; for here we have no continuing city, but we seek one to come. By Him therefore let us offer *the sacrifice of praise to God continually, giving thanks to His name.*’

We have been hitherto discoursing on St. John, vi. and on the words of the Holy Communion, and supporting a *figurative* interpretation. Now Bossuet, after arguing in defence of transubstantiation, says, ‘These things being supposed, there remains no particular difficulty about *the sacrifice*,’ &c. We also say, on the other hand, these things being supposed, there remains no particular difficulty about *the altar*. Suppose this prayer, May Thy love draw us to thy Table (Luke,

xxii. 21,) there may we *spiritually* see Thee as a sacrifice that has been slain, and *by faith* eat of that flesh and drink of that blood which were offered for the life of our souls! There would be nothing strained here. And this table would be an altar: for, if flesh and blood are to be *spiritually* eaten on the Lord's table, that becomes a *spiritual altar* on which they are to be eaten. Observe the kind of *sacrifice* St. Paul directs the Christians to in the *above* scripture: 'the *sacrifice* of *praise* to God,' as in 1 Pet. ii. 5, 'YE are a holy *priesthood*, to offer up *spiritual sacrifices*:' and ver. 9, 'YE are a chosen generation, a royal *priesthood*, a holy nation, a peculiar people, that ye should *show forth the praises of Him*,' &c.

Speaking of the word *altar* here, and as used by our Lord in St. Matthew v, Dean Howson observes: 'In applying literally to the place where we receive the Holy Communion, our Lord's solemn *Jewish* imagery in Matt. v. 23, 24, we should be adopting a method which must be discarded in interpreting other passages of the Gospels; and, as to Heb. xiii. 10, I will refer to Epiphanius (1622, Paris, I. 471,) who censures those who interpret literally what the writer to the Hebrews intended spiritually. The contrast

throughout the Epistle to the Hebrews is not between Jewish priests ministering at a Jewish altar, and Christian priests ministering at a Christian altar, but between the “many priests” of a dispensation which has passed away, and Him, our Lord, whose priesthood is “unchangeable,” vii. 23, 24.’

I must borrow also some remarks of Mr. Abrahall: ‘Canon Rawlinson quotes the following declaration recently put forth at Bonn, saying that it was with the concurrence of Dean Howson. The Eucharistic celebration in the Church is not a continuous repetition or renewal of the propitiatory sacrifice offered *once for ever* by Christ on the cross; but its *sacrificial* character consists in this, that it is the permanent memorial of it, and a representation and presentation on earth of that one oblation of Christ for the salvation of redeemed mankind, which, according to Heb. ix. 11, 12, is continuously presented in heaven by Christ who now appears in the presence of God [“*for us,*” so that he has no need to be presented in body on earth,] ix. 24.’ Some may like to compare the words of Peter Lombard who says that ‘what is offered and consecrated by the priest, is called a *sacrifice* and an *oblation*,

because it is a memorial (*memoria*) and a representation (*repræsentatio*) of the true sacrifice on the *altar* of the cross.' *Sententiarum Liber*, Paris, 1564, bk. iv. 12.' The learned Forcellini explains *repræsentatio* as 'the act of placing a thing AS IT WERE present and before the eyes,' and quotes from Valerius Maximus, 'Æmilius Paulus, the clearest *repræsentatio*, representation, likeness of his father.'

On this *altar* the Roman Catholic Church offers an *unbloody* sacrifice. *Unbloody!* Whoever heard of a bodily, *unbloody* sacrifice? This was invented, a fond and vain conceit and figment, to offer a plea, and to support a cause. 'Without shedding of blood there is no remission;' so that, if no blood is shed on the altar, there is no remission, and therefore is not needed. The blood has been shed, and that *once for all*, and this is amply satisfactory. Observe and ponder the words of Scripture: 'Christ is NOT ENTERED into the holy places *made with hands*, which are the *figures* of the true, but into HEAVEN ITSELF, now to appear in the presence of God for us; nor yet that He should *offer HIMSELF OFTEN* [be the offering *bloody* or *unbloody*] as the high-priest [now altogether superseded by the One Great High

Priest] entereth into the holy place with blood of others, for then must He have often suffered since the foundation of the world, but now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself:' Heb. ix. 25. 'By which will we are sanctified, through the offering of THE BODY of Jesus Christ, once for all:' x. 10. 'This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, for by one offering he hath perfected [no more perfection then is needed] for ever them that are sanctified:' x. 12. What in the world can be plainer than these words? What could have been better said, to prevent or refute any such errors as the Roman Catholic Church has introduced into this grand doctrinal point? We speak once more of the bodily, *unbloody* sacrifice. Surely there must be real blood, unless the expression is, as we understand it, figurative. 'This is My blood of the New Testament.' Finally, notice the expression 'one offering.' What need of more?

Understanding then the word Altar in a figurative sense, we have no need to pay attention to the learned remarks of Archbp. Manning on

the original Greek of this word, or of others of a like nature.

But we must consider here Rev. vi. 9, 10 : ‘I saw under *the altar* the souls of them that *were (had been) slain* for the word of God, . . . and they cried, saying, How long, O LORD, dost Thou not avenge our blood on them that dwelt on *the earth*?’ These then were dead and gone from the earth. Can we suppose that there was a *sacrificial altar* of bread and wine changed into Christ’s body and blood where these Martyrs were? Impossible. ‘The angel speaks,’ says Mr. Poole, ‘in the dialect of *the Old Testament*, where in the temple were the *altar* of burnt-offering, and *the altar* of incense.’ We have also in Rev. viii. 3, ‘And another angel came and stood at *the altar*, having a golden censer,’ &c. ‘Before *the altar* of heaven,’ says Mr. E. Valpy. And Mr. Barnes writes, ‘Stood at *the altar* in heaven represented as a temple with the usual array of things employed in the worship of God. *The altar* was the appropriate place for him to stand when about to offer the prayers of the saints, for that is the place where the worshipper stood *under the ancient dispensation*.’ In Luke, i. 11, an angel is represented as appearing to Zacharias, on

the right side of *the altar of incense*. See also Rev. ix. 13. The old language is maintained, though *the altar* was material in the Old Testament, but figurative in the New.

There is a new idea entertained of this text of Heb. xiii. 10, and, as it is ingenious and deserves consideration, I will quote two letters, which represent this idea and are taken from a public paper :

ON THE MEANING OF THE WORLD ‘ALTAR,’
HEB. XIII. 10.

SIR,—I may, perhaps, be allowed to say a word by way of explanation of the argument here introduced by the Apostle, and the consequent meaning of the word *altar* arising out of the nature of that argument. If reference be made to the ninth verse, the writer—who was of course a Jew—says, ‘Be not carried about with divers and strange doctrines.’ He was writing to *Hebrew* converts, and some of these ‘strange doctrines,’ against which he warned them, would appear to have had reference especially to the eating of the flesh of the animals offered still upon Jewish altars, and which practice some who were still ‘zealous of the

law' thought tended to the edifying of their souls; for he proceeds immediately to state that 'it is a good thing that the heart be established with grace, and not with meats:' animal flesh is therefore the key to the true meaning of the whole passage. Now, says the Apostle, 'We have an *altar*, whereof they have no right to eat which serve the tabernacle.' As no man could eat the altar itself, of course he means, We have a sacrifice, namely, that of the red heifer, which is never eaten. He was arguing, be it remembered, as a Hebrew with Hebrews who were well acquainted with Jewish practices. His language in the Greek, appears to me, simply to mean this:—We Jews have a sacrifice, of which they who serve the tabernacle, meaning the Jewish priests, have no power, permission, or authority to eat; such is the meaning of the word, ἐξουσίαν οἱ τῷ σκηνῇ λατρεύοντες, being simply a periphrasis for οἱ ἱερεῖς, 'the priests.' There is no such emphasis to be laid upon the words as is sometimes done in reading the English version, as if there were a decided contrast. The original is not ἡμεῖς μὲν ἔχομεν, οἱ δὲ λατρεύοντες. It amounts only to—'There is an altar, as you well know (for the Jewish ceremonial still exists amongst us) the flesh of

the sacrifices offered upon which the officials do not eat, inasmuch as the bodies of those beasts whose blood is brought within the sanctuary are burned without the camp; and hence cannot be eaten, and so cannot possibly be the means of establishing the heart in vital religion, as some of you seem to suppose.

R. M. JONES,

Vicar of Cromford, and Rural Dean in Derbyshire.

Sir,—Does St. Paul refer to the sacrament of the Lord's Supper at all in Heb. xiii. 10? I think not. If we go back to the eighth verse we shall find that 'Jesus Christ, the same yesterday, and to-day, and for ever,' is his theme, as it is throughout the epistle. To this everlasting Saviour he would draw the attention of the Hebrew Christians, who were so apt, as this whole epistle shows, to mix up Jewish rites and shadows with the true doctrines of the Gospel, thereby drawing away the mind from Jesus Christ and the truth as it is in Him. One of the controversies of that day was about *meats*, as St. Paul shows us in Rom. xiv. 17, 'For the kingdom of God is not meat and drink,' &c.; and as he declares also in Heb. xiii. 9, 'Be not carried about with divers

and strange doctrines : for it is a good thing that the heart be established with grace ; not with *meats*, which have not profited them that have been occupied therein.' Now, St. Paul would have the Hebrews to contemplate Jesus and His sufficiency in atoning for sin, that their hearts might be established with grace. Even the law would teach them this, if they would look at it in its spiritual import. For instance, 'We,' who are Jews by nature, 'have an altar, whereof they have no right to eat' (that is, our priests) 'who serve the tabernacle.' 'For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp,' not eaten because of the atonement for sin ; by which we are taught that there is something to draw our attention of far more importance than the mere eating of the sacrifices, even the atonement which was to be made by the Messiah without the gate. For says the Apostle, 'Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.' What, then, is becoming in us Christians ? Surely it is to have our minds fixed, not upon *meats*, but upon Jesus Christ, our atoning sacrifice. 'Let us go forth, therefore, unto Him, without the camp,

bearing His reproach,' instead of continually troubling our minds about *meats*, as if the city of Jerusalem were our home; 'for,' the truth is, 'here we have no continuing city, but we seek one to come'—the glorious city in which we should hope to dwell for ever with our King, who was crucified in order to our admittance into it. As long as we are here, however, let us abound in praise and thanksgiving. 'By Him, therefore, let us offer the sacrifice of praise to God continually,' &c.

Forraby.

How far the words, '*We have* such a High Priest,' Heb. viii. 1, when compared with those of xiii. 10, '*We have* an altar,' militate against this new interpretation, the reader will judge. Though the expression is the same, yet the application of it may be different. The word *We* is not expressed in the original in either place.

PRIESTS AND PRIESTHOOD.

If there is an *altar*, literally or figuratively, there will be *priests*, literally or figuratively. In the latter view, Bishop Stillingfleet writes of 'the *metaphorical names of priests and altars*.' He says,

'It is a common mistake to think that the ministers of the Gospel succeed, by way of correspondence and analogy, to the *priests* under the law: which mistake has been the foundation and original of many errors. For, when in the primitive Church the name of *priests* came to be attributed to Gospel ministers, from a fair compliance (as was thought then) of the Christians only to the *name* used both among Jews and Gentiles,—in process of time, corruption increasing in the Church, *these names* that were used by Christians by way of analogy and accommodation, brought in *the things themselves* primarily intended by *those names*; so, by the *metaphorical* names of *priests* and *altars*, at last came up the sacrifice of the Mass, without which they thought the names of *priest* and *altar* were insignificant. This mistake we see runs all along the writers of the Church,—as soon as the name of *priests* was applied to the *elders* of the Church,—that they derived their succession from the *priests* of Aaron's order It is observable that laying on of hands never made men *priests* under the law, but only admitted them into public office.'

This is in strict accordance with the use of *priest* and *priesthood* in Scripture. St. Peter

writes (1 Pet. ii. 5), ‘*YE* are built up, a *spiritual* house, a holy *priesthood*, to offer up *SPIRITUAL* *sacrifices* acceptable to God.’ And ver. 8, ‘*YE* are a chosen generation, a royal *priesthood*, a holy nation, a peculiar people, that ye should show the praises of Him who,’ &c. And we find in Rev. i. 6: ‘And hath made us kings and *priests* unto God.’ The words *ye* and *us* throw open the words to *the whole body* of Christians, not to ministers alone. Mr. Barnes observes on the first of these passages: ‘In the temple at Jerusalem, the *priesthood* appointed to minister and to offer *sacrifices*, constituted an essential part of the arrangement. It was important to show that this was not overlooked in the *spiritual* temple that God was raising. Accordingly, the Apostle says that this is amply provided for, by constituting *the whole body of Christians* to be in fact a *priesthood*. Every one is engaged in offering acceptable *sacrifices* to God. It is not intrusted to a *particular* class to be known as *priests*: there is not a *particular* portion to whom the name is to be *peculiarly* given, but *every* Christian is in fact a *priest*, and is engaged in offering an acceptable *sacrifice* to God. The proper idea of *priest* is one who offers *sacrifice*, but the ministers of the New Testament have no (proper)

sacrifices to offer: the One perfect oblation having been made by the Redeemer on the cross. To Him, and Him alone, should the name *priest* be given, as it is uniformly in the New Testament, except in the *general* sense in which it is given to *all Christians*.' 'We have a great *High-priest*,' says St. Paul, 'and He,' he adds, 'is passed into the heavens,' Heb. iv. 14. 'We have such a High-priest who is set on the right hand of the throne on the Majesty in the heavens:' viii. 1. 'He is *gone up* into heaven, and *is* on the right hand of God:' 1 Pet. iii. 22. This High-priest then is no longer bodily in this world. And the priests who are here, the body of Christians, are busied about the *offering* of praise and thanksgiving. It is observable, that, when St. Paul says, 'We have an *altar*,' Heb. xiii. 10, he almost immediately adds, 'By Him therefore let *us* offer the *sacrifice of praise*.' And in Rom. xii. 1, he says to the Church, 'Present YOUR bodies a living sacrifice.'

Some do not seem to know that our word *priest*, which is employed in dividing our clergy between *priests* and deacons, is derived from the Greek πρεσβύτερος, an elder, through the Latin *presbyter*, old French *prestre*, modern *prétre*, Italian *prete*.

Thus the Church of England is justified in her Orders of *Priests* and Deacons, $\pi\varrho\sigma\beta\acute{u}\tau\epsilon\rho\iota$ καὶ διάκονοι.

The High-priest is above, not here. He is making intercession above. What need of *literal* sacrifices here, bloody or (what appears arrant nonsense!) unbloody? He is doing in heaven all that is further necessary for us. What more can be required, but to offer the sacrifices of praise and to show forth the Lord's death TILL He come? '*Without* shedding of blood there is *no remission*.' The Blood of Christ was *once* shed, and is sufficient and effectual: but the *unbloody* sacrifices of the Roman Church have no remission, as, there being no *shedding of blood* in them, they are valueless as to every benefit in doing away sin.

There are some arguments for a *literally* sacrificing priesthood advanced, chiefly from the Old Testament, by the Roman Catholic Church, which are well and satisfactorily considered and replied to by Dr. Blakeney in his *Manual*, pp. 134–151, to which I earnestly refer the reader. Dr. Blakeney there adds independent arguments against the Roman Catholic view. I must quote one of them which is very powerful: 'Christ commanded the Apostles to *preach the Gospel*, but not to *sacri-*

fice. Indeed, the office of a *sacrificing priesthood* can have no existence under the Gospel dispensation. This is evident from the argument of St. Paul in the seventh chapter of the Hebrews. Contrasting *the priesthood of the Jews* with that of Christ, he gives three reasons for the cessation of the former, on the appearance in the flesh of the Son of God, the High-priest of our profession. Verse 23 : "They were *many priests*, because they were not suffered to continue by reason of death : but *this Man*, because He *continueth for ever*, hath an unchangeable priesthood." Ver. 27 : "Who needeth not *daily*, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's, for this He did *once* when He offered up Himself." Ver. 28 : "For the law maketh men high-priests *who have infirmity* : but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore." So the *Romish priests* are many, their sacrifices are oft repeated, and they are men of infirmity, but Christ offered *one* sacrifice and is consecrated for evermore. There is therefore no priest, in the sacrificial sense, under the Christian dispensation but Christ.'

The same writer inserts, in pp. 147-149, the

difference between the Lord's Supper and the Roman Catholic Mass *in sixteen particulars.*

I conclude these pages with a few remarks on the Revelation of St. John, i. 4, 5.

The revisers of the Church of England lessons have removed the lesson from 1 John, v. to Rev. i., on 'Trinity Sunday.' This alteration is founded on the belief that by 'the seven spirits which are before the throne' is intended the One Holy Spirit. There has been much controversy on this passage. The Jesuit, De Lapide (or à Lapide), states on this verse, that *six* 'Catholics,' whose names he gives, understood the seven spirits of the Holy Spirit, and that *six* 'heretics' (*i. e.*, Protestant-Catholics) understood by them seven angels. In his time, then, there was a remarkable difference of opinion in this matter from that now entertained, and the sides taken are much changed at this day—the six on either side would be now reversed. I would state here a few arguments for agreeing with the above revisers.

This book of the Revelation is highly emblematic, and is not to be subjected to ordinary exposition. Besides this, the number seven is especially employed in this part of Scripture; and this is well known, and therefore needs not to be established by quotations. To understand, moreover, the seven spirits of God of the One Spirit seems not more remarkable than that the One God should be expressed by the *plural* form Elohim in the Old Testament. The seven angels are elsewhere mentioned in this sacred book, but those seem to be the angels who were appointed to dispense God's judgments on the earth, or to be the angels of the seven Churches; these are not called the seven *spirits*. To invoke such Divine powers from created beings as are prayed for in this passage seems alien from the rest of the Bible. And the seven spirits are here placed *between* the Father and the Son. Had seven distinct pre-eminent spirits been intended, the singular verb ἐστίν (is) would scarcely have been employed, although a neuter plural substantive is, as a rule, followed by a verb singular. We might have expected the plural εἰστίν (are) as used of such high exalted beings. And indeed the masculine οἱ, who, instead of the neuter ἄ,

which, might reasonably have been expected in regard to them. I conclude these remarks with the emphatic prohibition, by the angel, of the worshipping of him by St. John, Rev. xxii. 8, 9, in the memorable word Μη, Nay, Not so.

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